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*The Holy Bible Repudiates "prohibition"*

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COMPILATION OF ALL VERSES CONTAINING THE WORDS

“WINE” OR “STRONG DRINK,”

PROVING THAT THE SCRIPTURES COMMEND AND COMMAND •

THE TEMPERATE USE OF ALCOHOLIC BEVERAGES.

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A TRUE CHRISTIAN WOMAN,  
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AND COMFORTER,  
THIS BOOK  
IS LOVINGLY DEDICATED.

# BOOKS OF THE BIBLE

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## PREFACE.

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I was reared on a farm, a son of Scotch and Irish parents from whom I inherited the highest reverence for religion and the Bible. I began reading the Bible as soon as I was able to read at all and my recollection is that I had read it consecutively through before I had so read any other book. The habit of my youth in reading the Bible has been continued to this day and it is a source of gratification to be able to say that my confidence in the Bible and in the true ministers of God has grown with my years.

I have been a whisky merchant and manufacturer for forty years and believe now, as I always have believed, that there is no more moral turpitude in manufacturing and selling an intoxicating liquor than there is in manufacturing and selling any other product, of course realizing that man is responsible to God for his every act and that the conditions surrounding every individual act must be taken into consideration in determining whether it be right or wrong. This applies to every business and condition in life.

We are living in a day of conventionality, when man's convenience or vanity undertakes to set up standards of morality that

are not found in the Word of God. Under such conditions, because of my business I am frequently charged by some critics with presumption in indicating that I either know anything of the Bible or have any regard for it. Such critics have my pity.

From my ancestors, a not very remote one of whom was a martyr for religious freedom, I have inherited a strong sense of personal responsibility that often forces me to do that which is repugnant to my natural timidity, if not modesty. It is under this condition that I am undertaking to expose what I conceive to be the most dangerous propaganda against civil and religious liberty that has ever confronted the American people—"prohibition."

If "prohibition" meant temperance it would have my most hearty approval, but when it assumes the garb of temperance to catch the unwary, while its purpose is to accomplish what is the very antipode of temperance, it must merit my strongest opposition.

When the "prohibition" leaders claim the Bible as sanctioning their movement and the churches as their allies, they are, in my judgment guilty of a great wrong. If, on the contrary, they would teach temperance as it is taught in the Bible,—that is, self-control and moderation, and always a virtue, which must come from within and cannot be exercised without free agency,—they could with perfect propriety claim that they were acting on the principles laid down in the Bible and that every true member of God's church was their ally.

While there is a moral side to nearly every question, I do not believe there is any more reason for making the question of "prohibition" a religious one than there is for making the question of tariff, conservation of our natural resources, the taxation

of property, or any other economic question subject for theological discussion. It is only because the "prohibitionists" claim that they have a monopoly of morality and garble and misrepresent the Bible that I am constrained to discuss the question from the standpoint of the Bible, therefore, I shall give so far as I know, every passage in the Bible, where wine or strong drink is mentioned, with what I believe to be an honest explanation of each passage, and I desire here to emphasize my belief that there is not in the Bible one word in favor of the prohibition of the manufacture, sale and use of intoxicating liquors.

If anyone assumes from reading this book that there is any justification for his abusing an alcoholic beverage or anything else he has read the book in vain.

GEORGE G. BROWN,  
LOUISVILLE, KY.



## BIBLE VERSES MENTIONING WINE AND STRONG DRINK.

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COMMENT BY GEORGE G. BROWN.

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### *Genesis IX*

20 "And Noah began to be an husbandman, and he planted a vineyard."

21 "And he drank of the wine and was drunken; and he was uncovered within his tent."

### *Genesis IX*

24 "And Noah awoke from his wine, and knew what his younger son had done unto him."

The Sacred Record 'states that Noah was a just man and perfect in his generation and walked with God, but because of the great wickedness of mankind the Lord determined to destroy all men except Noah and his immediate family who were saved in the ark and through whom the world was repeopled.

The verses quoted are mere statements of facts indicating that the making and using of wine are as ancient as the time of Noah. The fact that Noah became drunk does not reflect credit on his good name, nor because he had been so highly honored of God does it authorize others to make his mistake, but that such a fact is recorded in Sacred Scriptures of one so honored of God serves to confirm their divine authority, because it is so unlike man to record the mistakes of his heroes. Possibly Noah



unwittingly drank to excess and the context does not show any penalty pronounced against him, but it does show the direct penalty visited upon his son Ham for Ham's failure to show that reverence due every parent from his children.

*Genesis XIV*

- 18 "And Melchizedek king of Salem, brought forth bread and wine: and he was the priest of the most high God."

This was on the occasion when Abraham had succored his nephew, Lot who had been made prisoner by Chedorlaomer, King of Elam.

*Genesis XIX*

- 32 "Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father."

*Genesis XIX*

- 33 "And they made their father drink wine that night: and the first-born went in and lay with her father; and he perceived not when she lay down, nor when she arose."

*Genesis XIX*

- 34 "And it came to pass on the morrow, that the first-born said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father."

*Genesis XIX*

- 35 "And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose."

No explanation of these passages will be attempted further than to say that wine was and is an intoxicant and could be used as a soporific and any effort to divert the responsibility from the person to the thing used is absolutely fallacious in theory and practice.

*Genesis XXVII*

- 25 "And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank."

*Genesis XXVII*

- 28 "Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine."

*Genesis XXVII*

- 37 "And Isaac answered and said unto Esau, Behold, I have made him thy Lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?"

This was the blessing of Isaac on his son Jacob showing that wine was looked upon as one of the great blessings.

*Genesis XLIX*

- 11 "Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes."

*Genesis XLIX*

- 12 "His eyes shall be red with wine, and his teeth white with milk."

This was Jacob's blessing on his son Judah indicating that he should have great profusion of wine.

*Exodus XXIX*

- 40 "And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering."

An offering to God.

*Leviticus X*

- 9 "Do not drink wine nor strong drink, thou, nor thy sons with thee when ye go into the tabernacle of the congregation, lest ye die: It shall be a statute for ever throughout your generations."

A command to the priests for abstinence from the use of wine on a specific occasion. There was the same specific command against uncovering their heads or rending their clothes lest they die.

*Leviticus XXIII*

- 13 "And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the Lord for a sweet savour; and the drink

offering thereof shall be of wine, the fourth part of an hin."

This verse fully explains itself.

*Numbers VI*

- 3 "He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried."

This applied when one was under the temporary vow of a Nazarite. While under this vow his head should go unshorn, nor should he touch any dead body even though it be that of his father, or his mother, or his brother, or his sister.

*Numbers VI*

- 20 "And the priest shall wave them for a wave offering before the Lord: this is holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine."

This shows conclusively that the 3rd verse of the same chapter was temporary in its application.

*Numbers XV*

- 5 "And the fourth part of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb."

*Numbers XV*

- 7 "And for a drink offering thou shalt offer the third part of an hin of wine, for a sweet savour unto the Lord."

*Numbers XV*

- 10 "And thou shalt bring for a drink offering half of an hin of wine, for an offering made by fire, of a sweet savour unto the Lord."

Offerings to the Lord.

*Numbers XVIII*

- 12 "All of the best of the oil, and all the best of the wine, and of the wheat, the first-fruits of them which they shall offer unto the Lord, them have I given thee."

This was a provision for the priests and their families.

*Numbers XXVIII*

- 7 "And the drink offering thereof shall be the fourth part of an hin for the one lamb; in the holy place shalt thou cause the strong wine to be poured unto the Lord for a drink offering."

*Numbers XXVIII*

- 14 "And their drink offerings shall be half an hin of wine unto a bullock, and the third part of an hin unto a ram and a fourth part of an hin unto a lamb: this is the burnt offering of every month throughout the months of the year."

Offerings to God.

*Deuteronomy VII*

- 13 "And he will love thee and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the the fruit of thy land, thy corn, and thy wine, and thine

oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee."

#### *Deuteronomy XI*

- 14 "That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil."

God's covenant with Israel contingent on obedience to Him.

#### *Deuteronomy XII*

- 17 "Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds, or of thy flock, nor any of thy vows which thou vowest, nor thy free-will offerings, or heave offering of thine hand."

God having appointed a special place for such service, it is not within the province of man to assume that he can render God acceptable service at some place other than that appointed.

#### *Deuteronomy XIV*

- 23 "And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always."

#### *Deuteronomy XIV*

- 26 "And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for



wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou and thine household."

The context shows that for the convenience of those living at a distance from the place appointed by God for feasts in His honor authority was given to sell for money that which was required for tithes and feasts and provide the same at the place appointed by God for His worship. This passage shows the fallacy of the position taken by some agitators that even though wine was used authoritatively in Bible times it was home-made wine only, and not bought and sold.

#### *Deuteronomy XVI*

- 13 "Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine."

This refers to a special feast expressive of gratitude for relief from Egyptian bondage and gratitude for God's blessings in the bestowal of corn and wine.

#### *Deuteronomy XVIII*

- 4 "The first-fruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him."

Neither the priests nor any of the tribe of Levi had any part or inheritance with Israel, that tribe being set apart specially by God to lead his people in spiritual matters, therefore, this special requirement from all the other tribes for the support of the Levites.

Is it possible that God should have required those selected by

Himself to lead His people in spiritual matters to use a beverage having only evil in it, as some claim?

*Deuteronomy XXVIII*

- 39 "Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes; for the worm shall eat them."

This was one of the punishments the children of Israel should suffer should they fail to observe the commandments and statutes of God.

*Deuteronomy XXVIII*

- 51 "And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee."

Another prophecy of punishment for disobedience to God showing how they would be treated by their enemies.

*Deuteronomy XXIX*

- 6 "Ye have not eaten bread, neither have ye drunk wine or strong drink that ye might know that I am the Lord your God."

This refers to the 40 years sojourn of the Children of Israel in the wilderness where there was neither bread nor wine and where they were miraculously sustained by manna and quail.

*Deuteronomy XXXII*

- 33 "Their wine is the poison of dragons, and the cruel venom of asps."

This refers to the time when the Israelites forsook God and

sacrificed unto devils, wherefore God hid his face from them; said they should be burnt with hunger and devoured with burning heat and with bitter destruction, therefore God said: "For their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter,"—hence was their "wine the poison of dragons and the cruel venom of asps."

*Deuteronomy XXXII*

- 38 "Which did eat the fat of their sacrifices and drank the wine of their drink offerings? Let them rise up and help you and be your protection."

This refers to the false gods and is used to show the folly of relying on them.

*Deuteronomy XXXIII*

- 28 "Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine: also his heavens shall drop down dew."

A promise of blessing for obedience.

*Joshua IX*

- 4 "They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old and rent, and bound up."

*Joshua IX*

- 13 "And these bottles of wine which we filled were new, and behold they be rent; and these our garments and our shoes are become old by reason of the very long journey."

The inhabitants of Gideon deceived the Israelites into making a treaty of peace with them under the pretense that they lived at a great distance from the country promised the Israelites by God, using in this deception old sacks and old wine bottles indicating that they had come from a great distance.

*Judges IX*

13 "And the vine said unto them, should I leave my wine, which cheereth God and man, and go to be promoted over the trees?"

This is used in a parabolic sense and certainly is no condemnation of wine.

*Judges XIII*

4 "Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing."

*Judges XIII*

7 "But he said unto me, Behold thou shalt conceive, and bear a son, and now drink no wine nor strong drink, neither eat any unclean thing for the child shall be a Nazarite to God from the womb to the day of his death."

*Judges XIII*

14 "She may not eat of anything that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing, all that I commanded let her observe."

This inhibition applied temporarily to the mother of Samson, which was to be a Nazarite from his birth and there was the same inhibition against Samson's cutting his hair that there was against

his mother's using wine. Samson, like John the Baptist, was promised before his birth for certain specific purposes, and the habits of their mothers before the birth of the children were required to be different from those of ordinary mothers. This is no more a valid argument against the use of wine than it is against cutting the hair or eating grapes.

### *Judges XIX*

- 19        "Yet there is both straw and provender for our asses ;  
and there is bread and wine also for me, and for thy  
handmaid, and for the young man which is with thy  
servants : there is no want of anything."

A Levite on a journey from Bethlehem to Mt. Ephriam went into Gibeah, a city of the tribe of Benjamin to spend the night. He received no invitation to sojourn in any house until there came an old man from his work who offered him the hospitality of his home which was accepted with the statement contained in verse 19. A great tragedy took place in Gibeah that night. The priest's wife was horribly mistreated which resulted in a war between the tribe of Benjamin and the eleven other tribes, the ultimate result of this war being about 65,000 men killed, including almost the total annihilation of the men of the tribe of Benjamin. The modern "prohibitionists" would doubtless like to claim that wine rather than the crime against a woman was responsible for this loss of life.

### *First Samuel I*

- 14        "And Eli said unto her, How long wilt thou be  
drunken? Put away thy wine from thee."

*First Samuel I*

- 15 "And Hannah answered and said, No, my Lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord."

Eli was the high priest and observed that Hannah, when offering the yearly sacrifice at Shiloh, was lamenting the barrenness of her womb and urgently asking God to remove it. She did not pray aloud though her lips moved and this created the impression on the high priest that she was drunken. Her seeming offense was not that she had drunk wine, but that she was drunken.

*First Samuel I*

- 24 "And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine and brought him unto the house of the Lord in Shiloh: and the child was young."

When Samuel, Hannah's child of promise, was weaned, she took the child and a bottle of wine up to Shiloh to worship God thankfully and to dedicate her son to the Lord.

*First Samuel X*

- 3 "Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Bethel, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine."

This was after the young man Saul had been anointed by Samuel to be the future King of Israel.



*First Samuel XVI*

- 20 "And Jesse took an ass laden with bread, and a bottle of wine and a kid, and sent them by David, his son, unto Saul."

David had been annointed by Samuel to succeed Saul, because of Saul's disobedience to God. The spirit of the Lord having departed from Saul, he was greatly troubled and his servants hoping to relieve his distress suggested music, to which Saul assented. David, the son of Jesse, was recommended as a cunning player, prudent in matters, a comely man and that the Lord was with him, wherefore Saul sent for him, hence a present including a bottle of wine was sent by Jesse to the then King Saul.

*First Samuel XXV*

- 18 "Then Abigail made haste, and took two hundred loaves and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses."

*First Samuel XXV*

- 37 "But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone."

This was after the prophet Samuel's death. Saul had become very jealous of David who, together with some of his friends, dwelt in the strong hold of En-gedi. Saul with an army of 3,000 men undertook to capture David. Saul entered a cave where David and his men were secreted but was ignorant of their presence. David's companions urged that he destroy Saul but he was content to merely cut off the skirt of the King's robe without

his knowledge, justifying himself to his men for not destroying his enemy while in his power by the statement that Saul was the Lord's anointed. When Saul left the cave David followed him and censured him for listening to false reports about himself and as proof of his own loyalty to his King exhibited a part of Saul's garment showing how he might have killed him had he been so disposed. Saul admitted that David was more righteous than himself and that it was then evident to him that David should be king. Notwithstanding all of this it was not safe for David to remain in the power of Saul and he, together with a few friends, became as it were, wanderers and went down to the wilderness of Paran where dwelt Nabal, a man of large wealth to whom David sent messengers asking provisions of food and drink. Nabal was a churlish man and denied David's request but one of David's young men told Abigail, Nabal's wife, how David's men had protected her husband's servants while they were in the wilderness with their flocks and suggested to her that because of Nabal's ingratitude evil was determined against his household by David, therefore the statement of her presenting wine, etc., to David.

The wine bottles used in those days were very large and were made of skins of animals, usually goats.

It may be interesting to note here that Abigail, after the death of Nabal, became one of David's wives.

### *Second Samuel VI*

- 19 "And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread and a good piece of flesh, and a flagon of wine. So all the people departed every one to his house."

David had brought the ark of the covenant from Kirjath-jearim to the tabernacle at Jerusalem. Burnt offerings and peace offerings were made before the Lord, and David having blessed the people in the name of the Lord, distributed to them a gratuity as recorded in verse 19.

### *Second Samuel XIII*

- 28 "Now Absalom had commanded his servants, saying, mark ye now when Amnon's heart is merry with wine, and when I say unto you, smite Amnon, then kill him, fear not: have not I commanded you? Be courageous, and be valiant."

Amnon, the half-brother of Absalom had ruined Tamar, Absalom's sister. Absalom took Tamar to his own house where she remained desolate and for two years Absalom spoke not to Amnon either good or bad, yet he hated him and treasured revenge in his heart. A feast was appointed to which Amnon was invited. Verse 28 gives the special object of this feast and the context shows that Absalom was revenged through the death of Amnon. This was a cowardly plot wherein wine was used as an instrument of evil, just as knives and axes, useful articles, may be used for evil purposes.

### *Second Samuel XVI*

- 1 "And when David was a little past the top of the hill behold Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine."

### *Second Samuel XVI*

- 2 "And the king said unto Ziba, what meanest thou by these? And Ziba said, the asses be for the king's house-

hold to ride on, the bread and summer fruit for the young men to eat, and the wine that such as be faint in the wilderness may drink."

Ziba by useful presents and false suggestions obtained his master's inheritance.

### *Second Kings XVIII*

- 32 "Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, and a land of oil olive and of honey, that ye may live and not die: and hearken not unto Hezekiah, when he persuadeth you: saying, The Lord will deliver us."

An effort of Rab-shakeh, the servant of Sennacherib to induce the Jews to revolt against their king, Hezekiah.

### *First Chronicles IX*

- 29 "Some of them also were appointed to oversee the vessels and all the instruments of the sanctuary, and the fine flour and the wine and the oil, and the frakincense, and the spices."

This verse is self-explanatory, the articles mentioned being for tabernacle service.

### *First Chronicles XII*

- 40 "Moreover they that were nigh them, even unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, and meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly; for there was joy in Israel."

This was for a three days feast celebrating David's becoming king over all Israel.

*First Chronicle XVI*

- 3 "And he dealt to every one of Israel, both man and woman to every one a loaf of bread, and a good piece of flesh, and a flagon of wine."

An account of David celebrating the restoration of the ark of the covenant to the Israelites.

*First Chronicles XXVII*

- 27 "And over the vineyards was Shimei, the Ramathite: over the increase of the vineyards for the wine cellars was Zabdi, the Shipmite."

David appointed special officers over the different branches of industry of which wine-making was an important part.

*Second Chronicles II*

- 10 "And behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine and twenty thousand baths of oil."

*Second Chronicles II*

- 15 "Now therefore the wheat, and the barley, the oil and the wine which my lord hath spoken of, let him send unto his servants."

In preparing for the building of the great temple at Jerusalem known as Solomon's Temple, Solomon sent to Hiram, king of Tyre an embassy to arrange for much material to be used in the building of the temple, and also for skilled workmen for this service.

In most ancient Hebrew times a bath of wine was equivalent to 6,465 gallons, and in later Hebrew times was equivalent to 4,714 gallons, according to the Oxford Bible.

Webster's International Dictionary defines a Hebrew bath, liquid measure, as being equivalent to 5 gallons and 3 pints.

Hitchcock's Analysis of the Bible says that according to Josephus a bath was equal to 8.669 gallons and that the old Rabbinical writers made this measure equal to 4.428 gallons.

Taking 5 gallons as a conservative estimate of the amount of wine comprised in one bath, King Solomon gave to the workmen 100,000 gallons of wine, which would be equivalent to 2,222 barrels, assuming that the barrels each contained 45 gallons. This shows the magnitude of the transaction.

### *Second Chronicles XI*

- 11 "And he fortified the strong holds, and put captains in them and store of victual, and of oil and wine."

Rehoboam, King of Judah, having threatened war against Jeroboam, the King of Israel, was warned to desist by Shemaiah, a prophet of the Lord, therefore he fortified his own cities and provided them with store of victuals and of oil and wine. This shows that wine was used as an article of diet for the military.

### *Second Chronicles XXXI*

- 5 "And as soon as the commandment came abroad, the children of Israel brought in abundance of first-fruits of corn, wine, and oil, and honey, and of all the increase of the field, and the tithe of all things brought they in abundantly."

Good Hezekiah, having worked a reformation in Judea and

destroyed idolatry, appointed a feast and commanded the people to give to the priests and Levites their portion that they might be encouraged in the law of the Lord.

*Second Chronicles XXXII*

- 28      "Storehouses also for the increase of corn, and wine, and oil, and stalls for all manner of beasts, and cotes for flocks."

This refers to the good King Hezekiah's possessions.

*Ezra VI*

- 9      "And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail."

*Ezra VII*

- 22      "Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing how much."

This was a portion of the decree of Darius when the Jews were permitted to return to Jerusalem from their captivity. This shows that wine was regarded as being as necessary as wheat, salt, money and oil.

*Nehemiah II*

- 1      "And it came to pass in the month Nisan, in the twentieth year of Artaxerxes, the king, that wine was before him; and I took up the wine, and gave it unto

the king. Now I had not been befortime sad in his presence."

This refers to Nehemiah's minstry to the Persian King. His sadness was not connected with wine but was caused by the captivity of his fellow countrymen.

#### *Nehemiah V*

- 11 "Restore, I pray you, to them even this day, their lands, their vineyards, their oliveyards, and their houses. also the hundredth part of the money, and of the corn, the wine and the oil, that ye exact of them."

This is Nehemiah's rebuke to the usurers and commandment to them to make restitution.

#### *Nehemiah V*

- 15 "But the former governors that had been before me were chargeable unto the people, and had taken of them bread and wine, besides forty shekels of silver; yea, even their servants bare rule over the people. But so did not I, because of the fear of God."

On account of the poverty of the people Nehemiah did not exact from them what he was entitled to under the law.

#### *Nehemiah V*

- 18 "Now that which was prepared for me daily was one ox, and six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine; yet for all this required not I the bread of the governor, because the bondage was heavy upon this people."

This was the daily food prepared for Nehemiah's household



which was a very large one, consisting of 150 Jews and rulers in addition to visiting heathen. It should be noted that all sorts of wine were used without condemnation.

*Nehemiah X*

- 37 "And that we should bring the first-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine, and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage."

*Nehemiah X*

- 39 "For the children of Israel and the children of Levi shall bring the offering of the corn, and of the new wine, and the oil, unto the chambers, where are the vessels of the sanctuary and the priests that minister, and the porters, and the singers and we will not forsake the house of our God."

*Nehemiah XIII*

- 5 "And he had prepared for him a great chamber, where aforetime they laid the meat offerings, the frankincense, and the vessels and the tithes of the corn, the new wine, and the oil which was commanded to be given to the Levites, and the singers, and the porters and the offerings of the priests."

*Nehemiah XIII*

- 12 "Then brought all Judah the tithe of the corn, and the new wine and the oil, unto the treasuries."

After a solemn fast and repentance of the people in confession of God's goodness and the people's wickedness, the tithing system, which had probably for some time not been observed strictly, was reinstated, wine, as usual, being an important item. Wine was used not only by the priests but by the singers and porters.

### *Nehemiah XIII*

- 15 "In those days saw I in Judah some treading wine-presses on the sabbath, and bringing in sheaves, and lading asses, as also wine, grapes, and figs, and all manner of burdens, which they brought unto Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals."

This is a statement made by Nehemiah and refers only to a general condemnation of Sabbath-breaking.

### *Esther. I*

- 7 "And they gave them drink in vessels of gold (the vessels being diverse one from another), and royal wine in abundance according to the state of the king."

This was a feast given by King Ahasuerus where evidently the best wine obtainable was used. The context shows that the drinking was according to the law without compulsion and without restriction.

### *Esther I*

- 10 "On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus, the king."

*Esther V*

- 6 "And the king said unto Esther at the banquet of wine, what is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed."

*Esther VII*

- 2 "And the king said again unto Esther on the second day at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom."

*Esther VII*

- 7 "And the king arising from the banquet of wine in his wrath, went into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king."

*Esther VII*

- 8 "Then the king returned out of the palace garden into the palace of the banquet of wine: and Haman was fallen upon the bed whereon Esther was. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face."

These verses and the context refer to two feasts, at one of which the King, proud of the beauty of his wife, Vashti, ordered that she be brought with the crown upon her head, that his company might behold and admire her, but Vashti refused to come, at which the king became very wroth, and his courtiers advised him that Vashti's disobedience was an insult not only to the king,

but to all his princes, hence her royal estate should be given to another better than she, and the king followed the advice of his courtiers. Following this, Esther, the beautiful Jewess, was chosen queen and received the love of the king beyond all women. Haman having been advanced to be the king's chief adviser, became offended at Mordecia, a Jew, Esther's uncle because Mordecai would not show him that servility he desired, so he undertook to wreak his vengeance by destroying all the Jews in the Kingdom, wherefore Mordecai advised Esther of the edict that had gone forth. At the risk of her life Esther arrayed herself and stood in the inner court of the king's house, and the king, instead of condemning her to death, as he might have done under the law for such presumption, held out to Esther the golden sceptre and asked what was her request, to which she responded by inviting him to a banquet the following day, the result of which was the hanging of Haman, the advancing of Mordecai and the saving of the lives of the Jews in Persia.

These passages show the recognized general use of wine.

### *Job I*

- 13 "And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house."

The children of Job were enjoying themselves as was customary with the good people of their station in life.

### *Job I*

- 18 "While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house."

Job's faith in God was being tested by the loss of his children and his property. Notice of the destruction of his property had previously come to him and this is the culmination of his trials. The context shows the loss of his children by a tornado destroying the house in which they were enjoying themselves.

*Job XXXII*

- 19 "Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles."

This was a part of Elihu's statement after having listened to Job and his other "comforters," who he said, were very old men, while he was a young man. The object of his statement was to show that he could not contain himself further, else like a bottle containing new wine going through the process of fermentation without vent, he must explode.

*Psalms IV*

- 7 "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased."

This is a part of one of David's prayers and should be read in connection with a part of the previous verse: "Lord lift thou up the light of thy countenance upon us," showing how much more desirable is the light of God's countenance than such temporal blessings as corn and wine.

*Psalms LX*

- 3 "Thou hast shewed thy people hard things; thou hast made us to drink the wine of astonishment."

This verse evidently indicates that even the wine which was usually so great a source of comfort was disappointing to a people under the displeasure of God.

*Psalms LXXV*

- 8 "For in the hand of the Lord there is a cup, and the wine is red, it is full of mixture, and he poureth out of the same, but the dregs thereof, all the wicked of the earth shall wring them out, and drink them."

This was addressed to the foolish, stiff-necked and wicked who relied not on God for prosperity. The natural inference is that God provided the best for those who served him and the dregs for the wicked.

*Psalms LXXVIII*

- 65 "Then the Lord awaked as one out of sleep, and like a mighty man that shouteth by reason of wine."

This attributes to wine the quality of imparting exhilaration and vigor.

*Psalms CIV*

- 15 "And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart."

The psalmist here recognizes that wine is a gracious gift from God just as grass is for the cattle and herd is for the service of man.

*Proverbs III*

- 10 "So shall thy barns be filled with plenty and thy presses shall burst out with new wine."

This was a positive promise of blessing made by God for obedience to his laws.

*Proverbs IV*

- 17 "For they eat the bread of wickedness, and drink the wine of violence."

This statement is made with reference to the wicked of whom it is said: "They sleep not except they have done mischief and their sleep is taken away unless they cause some to fall." There is no more reason to assume from this text, or indeed from any other, that wine is evil than there is that bread is evil. It is in the abuse of God's best gifts to man, that man sins.

*Proverbs IX*

- 2 "She hath killed her beasts, she hath mingled her wine, she hath also furnished her table."

*Proverbs IX*

- 5 "Come, eat of my bread, and drink of the wine which I have mingled."

The purport of these verses and the context is that wine, bread and other good things may be used for enticing the weak and unwary.

*Proverbs XX*

- 1 "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."

This refers to the excessive use of wine or strong drink. If it was intended to discourage the temperate use there would be conflict with a multitude of other passages in the Bible and even a passage by the same author which promised for obedience great plenty of wine. Good and evil lie side by side, and God, by making man a free agent, permits him to get either from that which He has declared to be a blessing.

*Proverbs XXI*

- 17 "He that loveth pleasure shall be a poor man, he that loveth wine and oil shall not be rich."

*Proverbs XXIII*

- 20 "Be not among wine bibbers; among riotous eaters of flesh."

*Proverbs XXIII*

- 30 "They that tarry long at the wine, they that go to seek mixed wine."

*Proverbs XXIII*

- 31 "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright."

*Proverbs XXXI*

- 4 "It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink."

These passages show the danger of excess in pleasure, in wine, in oil, and in flesh and there is no more condemnation of the temperate use of one of these than of another.

*Proverbs XXXI*

- 6 "Give strong drink unto him that is ready to perish and wine unto those that be of heavy hearts."

This verse shows the correctness of the conclusion arrived at with reference to the preceding ones.



*Ecclesiastes II*

- 3 "I sought in mine heart to give myself unto wine,  
yet acquainting mine heart with wisdom; and to lay  
hold on folly, till I might see what was that good for  
the sons of men which they should do under the heaven  
all the days of their life."

This illustrates the vanity of relying for happiness on wine or any thing material and the necessity for relying on God.

*Ecclesiastes IX*

- 7 "Go thy way, eat thy bread with joy, and drink thy  
wine with a merry heart, for God now accepteth thy  
works."

This verse shows that bread and wine are among the greatest of God's temporal blessings and may be used by those highest in His favor.

*Ecclesiastes X*

- 19 "A feast is made for laughter, and wine maketh  
merry, but money answereth all things."

The first and second clauses of this verse are so self-evident that they need no explanation. The last clause probably refers to money being a convenient medium of exchange. Anything for sale can be purchased with it.

*Song of Solomon I*

- 2 "Let him kiss me with the kisses of his mouth, for  
thy love is better than wine."

This refers to God's love and the comparison to wine shows that wine was regarded as certainly one of the greatest of God's blessings. This suggests the enormity of man's sin in stigmatizing as a curse that which is so highly honored of God.

*Song of Solomon I*

- 4 "Draw me, we will run after thee. The king hath brought me unto his chambers; we will be glad and rejoice in thee. We will remember thy love more than wine, the upright love thee."

*Song of Solomon IV*

- 10 "How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!"

*Song of Solomon V*

- 1 "I am come into my garden, my sister, my spouse, I have gathered my myrrh with my spice, I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends, drink, yea, drink abundantly, O beloved."

*Song of Solomon VII*

- 9 "And the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak."

*Song of Solomon VIII*

- 2 "I would lead thee, and bring thee into my mother's house, who would instruct me. I would cause thee to drink of spiced wine of the juice of my pomegranate."

These passages indicate the love of God for His church and are further proof of Solomon's exalted regard for wine.

*Isaiah I*

- 22 "Thy silver is become dross, thy wine mixed with water."

This shows the punishment for disobedience. What had been silver would become valueless and their wine would be so weakened with water that it would not be exhilarating and satisfying.

*Isaiah V*

- 11 "Woe unto them that rise up early in the morning that they may follow strong drink; that continue until night, till wine inflame them!"

*Isaiah V*

- 12 "And the harp and the viol, the tabret and pipe, and wine, are in their feasts, but they regard not the work of the Lord, neither consider the operation of his hands."

*Isaiah V*

- 22 "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink."

The context shows that the poor were oppressed, the rich joined house to house, field to field. The vineyards and seeds would cease to yield in abundance and yet the oppressors would live riotously and intemperately, hence this woe is pronounced upon them.

*Isaiah XVI*

- 10 "And gladness is taken away, and joy out of the plentiful field, and in the vineyards there shall be no

singing, neither shall there be shouting: the treaders shall tread out no wine in their presses, I have made their vintage shouting to cease."

A withdrawal of God's blessings from the people because of their disobedience.

### *Isaiah XXII*

- 13 "And behold joy and gladness, slaying oxen, and killing sheep, eating flesh and drinking wine: let us eat and drink for to-morrow we shall die."

A great calamity was about to befall the people because of their sins and yet they perished in their worldly wisdom instead of showing penitence to God.

### *Isaiah XXIV*

- 7 "The new wine mourneth, the vine languisheth, all the merry hearted do sigh!"

### *Isaiah XXIV*

- 9 "They shall not drink wine with a song, strong drink shall be bitter to them that drink it."

### *Isaiah XXIV*

- 11 "There is a crying for wine in the streets, all joy is darkened, the mirth of the land is gone."

These verses indicate the withdrawal of God's blessings because of the sins of the people.

### *Isaiah XXV*

- 6 "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on

the lees, of fat things full of marrow, of wines on the lees well refined."

A few of the people remained true to God and these should be blessed as indicated in this verse.

*Isaiah XXVII*

2 "In that day sing ye unto her, A vineyard of red wine."

This shows the care of God for His vineyards, and in this connection the 3rd verse is as follows: "I the Lord, do keep it; I will water it every moment; lest any hurt it, I will keep it night and day."

*Isaiah XXVIII*

1 "Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine."

*Isaiah XXVIII*

7 "But they also have erred through wine, and through strong drink are out of the way, the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink, they err in vision, they stumble in judgment."

Condemnation for excess in use of wine.

*Isaiah XXIX*

9 "Stay yourselves, and wonder, cry ye out, and cry: they are drunken, but not with wine, they stagger, but not with strong drink."

Wine is not the only intoxicant. One may become intoxicated with pride, envy, emotion, temporal power or religious zeal.

*Isaiah XXXVI*

- 17 "Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards."

An effort by the Assyrians to tempt the people to revolt.

*Isaiah XLIX*

- 26 "And I will feed them that oppress thee with their own flesh and they shall be drunken with their own blood, as with sweet wine; and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob."

This seems to be a punishment for those who oppressed God's chosen people. It certainly proves that sweet wine was intoxicating.

*Isaiah LI*

- 21 "Therefore hear now this, thou afflicted, and drunken, but not with wine."

The inhabitants of Jerusalem, having drunk the cup of God's fury are restored by His grace, and in their joy appear as those under the influence of wine, yet they had not drunk wine. The prophet said: "The cup of trembling and the dregs of God's fury they should no more drink."

*Isaiah LV*

- 1 "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money, come ye buy and eat, yea, come buy wine and milk without money, and without price."

This shows the freedom of the grace of God to all those will-

ing to accept it and wine and milk, because of the great value attached to them by the people, were used to illustrate the value of God's grace; also it shows that wine was an article of commerce.

*Isaiah LVI*

- 12 "Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day and much more abundant."

This was said of the unfaithful watchmen who were blind, ignorant, drunk and greedy, and who gave themselves up to present enjoyment without thought of consequences. It shows that Bible wine was "strong drink."

*Isaiah LXII*

- 8 "The Lord hath sworn by his right hand, and by the arm of his strength, surely, I will no more give thy corn to be meat for thine enemies, and the sons of the stranger shall not drink thy wine, for the which thou hast laboured."

*Isaiah LXIII*

- 2 "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?"

This is supposed by many Christians to refer to the coming of Christ.

*Isaiah LXV*

- 8 "Thus saith the Lord, As the new wine is found in the cluster and one saith, Destroy it not, for a blessing is in it; so will I do for my servants' sakes, that I may not destroy them all."

God's promise to the Jews that they should not again be robbed of their corn or of their wine by their enemies, thereby setting His seal of approval on the use of wine.

*Jeremiah XIII*

12 "Therefore thou shalt speak unto them this word, Thus saith the Lord God of Israel, Every bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?"

In the context the prophet foretells the drunkenness of the people in their misery because they rebelled against God.

*Jeremiah XXIII*

9 "Mine heart within me is broken because of the prophets, all my bones shake. I am like a drunken man, and like a man whom wine hath overcome, because of the Lord, and because of the words of his holiness."

A lamentation over the evil in the land where both prophet and priest had gone astray.

*Jeremiah XXV*

15 "For thus saith the Lord God of Israel unto me, Take the wine-cup of this fury at my hand, and cause all the nations to whom I send thee to drink it."

It should be noted that the wine-cup prophesied of is not to contain ordinary wine but God's fury. There is not only no condemnation of ordinary wine here but decidedly the contrary. The people, with the approval of God, looked upon wine as a blessing, whereas they are being threatened here with a dire punishment.



*Jeremiah XXXI*

- 12      "Therefore they shall come and sing in the height of Zion and shall flow together to the goodness of the Lord, for wheat, and for wine and for oil, and for the young of the flock and of the herd and their soul shall be as a watered garden; and they shall not sorrow any more at all."  
at all."

This is after the restoration of Israel when mourning shall be turned into joy.

*Jeremiah XXXV*

- 2      "Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the Lord, into one of the chambers, and give them wine to drink."

*Jeremiah XXXV*

- 5      "And I set before the sons of the house of the Rechabites pots full of wine and cups, and I said unto them, drink ye wine."

*Jeremiah XXXV*

- 6      "But they said, we will drink no wine: for Jonadab, the son of Rechab our father, commanded us saying, Ye shall drink no wine neither ye, nor your sons forever."

*Jeremiah XXXV*

- 8      "Thus have we obeyed the voice of Jonadab the son of Rechab our father, in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters."

*Jeremiah XXXV*

- 14 "The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: Notwithstanding I have spoken unto you, rising early and speaking, but ye hearkened not unto me."

The Rechabites neither drank wine, built houses, sowed seed nor planted vineyards as they said this manner of life was enjoined upon them by their forefathers. They had fled to Jerusalem for protection. The Lord told Jeremiah, the prophet, to set wine before them and tell them to drink. This they declined to do, showing more regard for the law of men than the Jews showed for the law of God. They were commended for having observed the law of their ancestors while the Jews were condemned for disobedience to the commands of the living God. There is no more reason to conclude because of this commendation that God commands total abstinence from wine than that he does from sowing seed or building houses.

*Jeremiah XL*

- 10 "As for me, behold I will dwell at Mizpah, to serve the Chaldeans, which will come unto us, but ye, gather ye wine, and summer fruits and oil, and put them in your vessels, and dwell in your cities that ye have taken."

*Jeremiah XL*

- 12 "Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much."

Jeremiah, having been relieved from captivity, was permitted

to return to Judea with a small remnant of the people and to enjoy the fruit of their labor.

*Jeremiah XLVIII*

- 33 "And joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the winepresses; none shall tread with shouting, their shouting shall be no shouting."

This shows the punishment of Moab for pride and contempt of God.

*Jeremiah LI*

- 7 "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken; the nations have drunken of her wine, therefore the nations are mad."

A judgment against Babylon in revenge for mistreating Israel.

*Lamentations II*

- 12 "They say to their mothers, where is corn and wine? When they swooned as the wounded in the streets of the city, when their soul was poured out into their mother's bosom."

A lamentation of a great famine when the children and sucklings should swoon in the streets.

*Ezekiel XXVII*

- 18 "Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches, in the wine of Helbon and white wool."

A mere mention of Damascus as a source of supply of wine for Tyrus.

*Ezekiel XLIV*

- 21 "Neither shall any priest drink wine when they enter into the inner court."

This is a temporary command applying only to the priests and only to them on certain occasions.

*Daniel I*

- 5 "And the king appointed them a daily provision of the king's meat, and of the wine which he drank; so nourishing them three years, that at the end thereof they might stand before the king."

*Daniel I*

- 8 "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank, therefore he requested of the prince of the eunuchs that he might not defile himself."

*Daniel I*

- 16 "Thus Melzar took away the portion of their meat, and the wine that they should drink and gave them pulse."

After the captivity of the Jews by the Babylonians, the Babylonian King had certain Jewish boys of the king's seed, well favored and skillful in all wisdom, set apart to be taught the Chaldean tongue and made special provision for their nourishment mentioned above. The Chaldean names for these boys were Beltshazzar (Daniel), Shadrach, Mesach and Abednego. After three years, notwithstanding Daniel was much favored by the Prince of the eunuchs he doubtless tired of such preference being shown him, while his brethren were in captivity and hence

the statement in verse 8. It should be observed that there was the same objection to the King's meat that there was to the King's wine. The Prince of the eunuchs protested against Daniel's and his companions' abstinence from meat and wine lest they should lose their healthy appearance, which would be observed by the King, but Daniel, having confidence in his God, asked a test of ten days that they might live on pulse and water. This was granted and at the end of that time their countenances appeared fairer and they were fatter in flesh than any of the other children who ate the portion of the King's meat.

*Daniel V*

- 1 "Belshazzar the king made a great feast to a thousand of his lords and drank wine before the thousand."

*Daniel V*

- 2 "Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the Temple which was in Jerusalem: that the king and his princes his wives, and his concubines, might drink therein."

*Daniel V*

- 4 "They drank wine, and praised the gods of gold and of silver, of brass, of iron, of wood and of stone."

An account of Belshazzar's impious feast, when he saw a vision which frightened him so that the joints of his loins were loosed and his knees smote one against the other. The king cried for his astrologers and soothsayers and wise men of Babylon, promising that anyone who should interpret his vision should be clothed in scarlet, have a chain of gold and be the third ruler

in the kingdom, but no one was able to interpret the vision to the King until the Queen recommended Daniel, who had grown to manhood.

### *Daniel V*

- 23 "But hast lifted up thyself against the Lord of heaven, and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them, and thou hast praised the gods of silver and gold, of brass, iron, wood and stone, which see not, nor hear, nor know, and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified."

Daniel was brought before the King and when the same offer was made to him that had been made to the heathen soothsayers, he declined its acceptance but said he would read the writing unto the King and make known unto him the interpretation. He called the King's attention to his having dethroned his own father, having used vessels taken from the Temple of Jerusalem and having been guilty of other offenses, then made known unto him the interpretation of his vision.

### *Daniel X*

- 3 "I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all till three whole weeks were fulfilled."

This was during a period of Daniel's mourning and there was the same abstinence from bread and flesh that there was from wine.

*Hosea II*

- 8 "For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal."

*Hosea II*

- 9 "Therefore will I return and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax given to cover her nakedness."

A punishment for ingratitude to God for His blessings. Note that God calls the wine His. Can it be less than blasphemy to call wine a curse?

*Hosea II*

- 22 "And the earth shall hear the corn and the wine, and the oil, and they shall hear Jezreel."

A return of God's blessings.

*Hosea III*

- 1 "Then said the Lord unto me, Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the Lord toward the children of Israel, who look to other gods, and love flagons of wine."

*Hosea IV*

- 11 "Whoredom and wine and new wine take away the heart."

*Hosea VII*

- 5 "In the day of our king the princes have made him sick with bottles of wine, he stretched out his hand with scornors."

*Hosea VII*

- 14 "And they have not cried unto me with their heart,  
when they howled upon their beds; they assemble them-  
selves for corn and wine, and they rebel against me."

Describing the desolation of Israel before its restoration.

*Hosea IX*

- 2 "The floor and the winepress shall not feed them,  
and the new wine shall fail in her."

*Hosea IX*

- 4 "They shall not offer wine offerings to the Lord,  
neither shall they be pleasing unto him; their sacrifices  
shall be unto them as the bread of mourners; all that eat  
thereof shall be polluted; for their soul shall not come  
into the house of the Lord."

A punishment for disobedience to God.

*Hosea XIV*

- 7 "They that dwell under his shadow shall return;  
they shall revive as the corn, and grow as the vine;  
the scent thereof shall be as the wine of Lebanon."

A promise of blessing after repentance.

*Joel I*

- 5 "Awake, ye drunkards, and weep, and howl, all ye  
drinkers of wine, because of the new wine; for it is cut  
off from your mouth,"



*Joel I*

- 10 "The field is wasted, the land mourneth; for the corn is wasted, and new wine is dried up, the oil languisheth."

A judgment of God for sin, showing that the withdrawal of wine, as well as of corn and oil was a punishment in the sight of God.

*Joel II*

- 19 "Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith, and I will no more make you a reproach among the heathen."

*Joel II*

- 24 "And the floors shall be full of wheat, and the vats shall overflow with wine and oil."

The blessing promised after an exhortation to repent.

*Joel III*

- 3 "And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink."

A condemnation of the enemies of God's people.

*Joel III*

- 18 "And it shall come to pass in that day that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim."

A promised blessing after the people should have recognized the Lord as their God.

*Amos II*

- 8 "And they lay themselves down upon clothes laid to pledge by every altar, and they drink the wine of the condemned in the house of their God."

*Amos II*

- 12 "But ye gave the Nazarites wine to drink; and commanded the porphets, saying, Prophecy not."

God's wrath against the Israelites. The reproach here is not against giving wine to the people in general but against giving it to the Nazarites who were known to be pledged not to use it.

*Amos V*

- 11 "Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them, ye have planted pleasant vineyards, but ye shall not drink wine of them."

A punishment for transgressions and sins.

*Amos VI*

- 6 "That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph."

Instead of trusting in the Lord, Israel had trusted in the mountains of Samaria and was putting off the evil day and living on beds of ease, disregarding the future by eating the lambs and the calves out of the flocks and being guilty of excessive use of wine and expensive ointments.

*Amos IX*

- 13 "Behold the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed, and the mountains shall drop sweet wine and all the hills shall melt."

*Amos IX*

- 14 "And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them, and they shall plant vineyards, and drink the wine thereof, they shall also make gardens, and eat the fruit of them."

After prophesying the certainty of the desolation of Israel and the destruction of the kingdom from the face of the earth there was a promise made to the people that the Lord would not utterly destroy the house of Jacob, although He would sift it among all nations. God promised to raise up the tabernacle of David that had fallen and to restore the ruins, and promised wine as one of His blessings.

*Micah II*

- 11 "If a man walking in the spirit and falsehood do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people."

A reproof for injustice and idolatry.

*Micah VI*

- 15 "Thou shalt sow, but thou shalt not reap, thou shalt tread the olives, but thou shalt not anoint thee with oil, and sweet wine, but shalt not drink wine."

A prophecy of deprivation of blessings because of sin.

*Habakkuk II*

- 5 "Yea, also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people.' "

The prophet having complained to God that He should use the Chaldeans, a people far worse than the Israelites, for punishment of the latter, God showed the prophet through a vision the destruction of the Chaldeans, who among their other sins, transgressed through excess of wine.

*Habakkuk II*

- 15 "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness."

"Prohibitionists" habitually misquote this verse by stopping in the middle of the sentence making it read: "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him,"—By omitting the balance of the sentence—"and maketh him drunken, also, that thou mayest look on their nakedness," the entire meaning of the paragraph is changed.

Reputable lawyers refuse to misquote decisions of the Supreme Court for the purpose of making a point, and should any attorney be detected omitting a part of a sentence of a decision in order to deceive a lower court, that attorney would be dubbed by his fellow lawyers a shyster; how much more reprehensible is it for a minister of God to mutilate the inspired word for the purpose of deceiving an unsuspecting congregation.

By reading the full verse (and it is all one sentence; therefore

affords no excuse for being quoted only in part), it is clear that this woe was pronounced against the Chaldeans and it is evident from the context that they did not give their neighbors drink as either a charitable or a social act, but for the premeditated purpose of making them drunk, with the added purpose of taking advantage of them in their drunken condition.

Sometimes this omission may be the result of ignorance but if it is premeditated, it is a dishonest perversion of the Word of God, and, therefore, comes under special condemnation, Revelation XXII:19: "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

An intelligent study of the context and the various other references to the use of wine in the Bible brings the conclusion that the Bible teaches against the abuse and not against the use of of that which God himself has pronounced a blessing. Only a demon would undertake to disapprove of the condemnation pronounced against the Chaldeans on this occasion when their infamous purposes were considered, and yet there is not a shadow of refuge in this verse for those who would use it as an argument for the enforcement of abstinence from wine.

### *Zephaniah I*

- 13 "Therefore their goods shall become a booty, and their houses a desolation, they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof."

This was a punishment against Judah for her various sins. If the giving of wine had not been a blessing, I do not see how the denying of it could have been looked upon by the Lord as a punishment.

*Haggai I*

- 11 "And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all labour of the hands."

After the return from captivity the people delayed to build a house to the honor of God and God withheld His blessings from them.

*Haggai II*

- 12 "If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No."

Priests explaining the law. Wine is put on the same basis as bread, pottage, oil and meat.

*Zechariah IX*

- 15 "The Lord of hosts shall defend them, and they shall devour and subdue with sling stones, and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar."

*Zechariah IX*

- 17 "For how great is his goodness, and how great is his beauty! Corn shall make the young men cheerful, and new wine the maids."

*Zechariah X*

- 7 "And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine; yea, their

children shall see it, and be glad; their heart shall rejoice in the Lord"

God's promises of victory, also of temporal and spiritual comfort.

### *Matthew IX*

- 17 "Neither do men put new wine into old bottles, else the bottles break; and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved."

Jesus had eaten with the publicans and sinners. This was so contrary to the habits of the supercilious Pharisees that they asked Christ's disciples why He did this. The disciples of John the Baptist even called attention to the fact that both themselves and the Pharisees fasted often, and asked why Christ's disciples fasted not at all. Jesus responded by saying that while the bridegroom (Himself) was with them there was no occasion to fast but that the time would come when He should be taken from them. In connection with this, He made the statement so self-evident to all about using new cloth to mend an old garment and using old bottles for new wine; thus establishing beyond question the fermenting and therefore intoxicating quality of wine in the time of Christ.

It seems to me that the point He was making was that He was compelled to select men untrained and unschooled in the legalistic religious ideas of His day and take the business men of the more liberal and teachable mind with which to found His school of disciples. That is, that the Pharisees and Sadducees had been so crammed with old legalistic religion that they could not accept a gospel of love and service. So Jesus justifies Himself in selecting the humble and unlearned people by saying that only they are capable of taking His new message or new gospel.

*Matthew XI*

- 19 "The Son of Man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners. But Wisdom is justified of her children."

John the Baptist, a Nazarite from his birth, an ascetic in his habits, while in prison, having heard of the works of Christ, sent two of his disciples to Him to ask Him if He were the promised Saviour. Christ responded by referring John's disciples to what they had seen and heard of Him and then to the multitude surrounding Him, said of John, that among men born of woman there had not risen a greater than John, and that while John came neither eating nor drinking the unbelievers said he had a devil. Then He contrasted His manner of life with that of John as shown in verse 19. Christ was normal in His diet while John, being a Nazarite, was abnormal.

*Mark II*

- 22 "And no man putteth new wine into old bottles, else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred; but new wine must be put into new bottles."

This has been explained under *Matthew IX*—17.

*Mark XII*

- 1 "And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower and let it out to husbandmen, and went into a far country."

This is the introduction to the parable of the unthankful husbandman, and it shows that Christ looked upon the wine industry as a matter of course.



*Mark XV*

- 23 "And they gave him to drink, wine mingled with myrrh, but he received it not."

This was while Christ was on the cross and the drink was offered to Him, not for His relief or comfort, but in mockery.

*Luke I*

- 15 "For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink, and he shall be filled with the Holy Ghost, even from his mother's womb."

This refers to John the Baptist, See explanation of Nazarites under head of *Judges XIII*—7, 14, 19.

*Luke V*

- 37 "And no man putteth new wine into old bottles, else the new wine will burst the bottles, and be spilled, and the bottles shall perish."

*Luke V*

- 38 "But new wine must be put into new bottles, and both are preserved."

See explanation of *Matthew IX*—17.

*Luke V*

- 39 "No man also having drunk old wine straightway desireth new, for he saith, the old is better."

Christ, the greatest of all teachers, used illustrations the truths of which were self-evident. His utterances prove the general knowledge of the fermenting nature of wine.

*Luke VII*

- 33 "For John the Baptist came neither eating bread nor drinking wine, and ye say, He hath a devil."

*Luke VII*

- 34 "The Son of Man is come eating and drinking, and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners."

For comment see *Matthew XI*—19.

*Luke X*

- 34 "And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn and took care of him."

This is in Christ's narrative of the good Samaritan whose care for a wounded traveler is held up as an example for mankind. Wine in this case was used as a medicine.

*John II*

- 3 "And when they wanted wine, the mother of Jesus said unto Him, They have no wine."

*John II*

- 9 "When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew), the governor of the feast called the bridegroom."

*John II*

- 10 "And saith unto him, Every man at the beginning doth set forth good wine, and when men have well

drunk, then that which is worse; but thou hast kept the good wine until now."

This was the beginning of miracles performed by Christ when He "manifested His Glory" and which caused His disciples to believe in His divinity. This was a joyous and convivial occasion and it should be noted that wine was used to promote joy and conviviality.

A wedding feast in those days was not confined to an hour or so, as it is with us, but probably lasted two or three days. The place of this feast was evidently near the home of Jesus and doubtless the participants were His friends. Jesus and His disciples were present. His mother was there and evidently after the feast had continued for sometime the supply of wine had been exhausted, and the mother of Jesus seeing this condition, and with the knowledge of the divine origin of her son, felt that He could relieve the hosts of their embarrassment by the performance of a miracle. She told Jesus that they had no wine so He changed six pots of water into wine, each pot containing "two or three firkins" of wine. Authorities say "a firkin was equal to nine gallons," making the whole quantity either 108 or 162 gallons.

If it had been wrong to make or use wine and give it to one's neighbors, Jesus would not have set this example. The claim that is made by some persons that Jesus would not have performed this miracle had He known that it would justify the manufacture and use of intoxicants in this generation is to claim that He did not know the future, was not a safe model for this generation, and, hence, He was not Divine.

To claim that it is wrong to do anything sanctioned by Jesus is to question His infallibility. Yet we are not required to follow His example in every detail. For instance, Jesus wore sandals and no one can say that the wearing of sandals is wrong, neither

can it be said that the failure to wear them is wrong. It should be remembered that Christ did not tell us to wear sandals in remembrance of Him.

#### *John IV*

- 46        "So Jesus came again into Cana of Galilee, where he made the water wine, And there was a certain nobleman whose son was sick at Capernaum."

This is a reference to the miracle at Cana.

#### *Acts II*

- 13        "Others mocking said, These men are full of new wine."

When the day of Pentecost had come the apostles of one accord met in one place. There were gathered at the pentecostal celebration Jews from many countries, who had evidently forgotten, if they had ever known, the Hebrew tongue, yet through the instrumentality of the Holy Ghost, these men heard the apostles speak in the languages familiar to them. Many were amazed and were in doubt, saying, one to another: "What meaneth this?" Others mocking said: "These men are full of new wine." This proves that new wine was known to be intoxicating.

#### *Romans XIV*

- 21        "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

It is manifestly impossible for any human being to avoid all things that may be abused, for all things that are used are subject

to abuse, but there are special occasions upon which it is a Christian duty to abstain from special acts.

• The apostle Paul was the greatest philosopher, the greatest advocate for liberty of conscience and the man most charitable for the weaknesses of his fellow men that the world has ever known.

His ministry was to those reared in heathendom where it was thought there was virtue in the worship of idols and even after their conversion to Christianity, some could not be entirely relieved from their early superstition that the mere fact of meat or wine having been offered to idols tainted such offerings for future use. Paul knew this was not true and so taught it, yet out of consideration for the new converts who could not be entirely relieved from the superstition they had inherited, had regard for such and, out of pure Christian charity, would not offend them in their weakness. There are occasions now, as there were then, when the same Christian charity demands temporary abstinence from wine or from meat or in fact, from any other thing.

There are some people in this country to-day who do not eat meat. These people have a perfect right to abstain from meat on the grounds of health or expediency, but not on the ground of Biblical authority, for God plainly declares in His word that He has provided the flesh of animals as food for man, just as He has provided wine that maketh glad the heart of man. If a man over-indulges in either meat or wine the responsibility rests on him alone and not on God. Those who abstain from wine have no more right to force others to follow their rule, than the vegetarians would have to force all men to abstain from meat.

To assume from this passage that Paul meant to teach total abstinence from the use of wine or meat, as a matter or doctrine,

would put this passage in conflict not only with Paul's teaching elsewhere, but with the general trend of Holy Scriptures. The brethren for whose benefit this statement was made, were as yet weak in the faith, and of these Paul said: "Receive ye them but not to doubtful disputations."

The principle that Paul taught in this passage would have made him both eat meat and drink wine had his failure to do so created the impression on any company that either eating or drinking wine was a sin in itself.

As has been said: "The principles which the Apostle laid down on this occasion will solve many difficulties which Christians have to encounter in their intercourse with the world. This is one of those cases where the true decision of duty lies in great obscurity. If they ate the meat or drank the wine which had been offered to pagans they seemed to sanctify idolatry, if they abstained they seemed to say that an idol was a real being and thereby give sanction to superstition. To meet this difficulty the Apostle gave two principles: 1st, a feast in honor of an idol was an act of worship and therefore a Christian could not attend it without giving his fellowship to devils and dragging the Lord's table to the same level, but on the other hand, if meat offered in sacrifice was afterwards sold in the market, a Christian could buy and eat it without compromising himself, or if a pagan friend should ask him to dinner he might eat such meat without comment, but should the friend represent it as sacred, then the Christian should refrain in order not to minister to the superstition of his friend. We are not to torment ourselves with unnecessary scruples, but on the other hand we should study appearances so far as these are likely to be injurious to others."

*Ephesians V*

- 18 "And be not drunk with wine, wherein is excess,  
but be filled with the Spirit."

A warning against intemperance and also absolute proof that the wine referred to in the New Testament was intoxicating.

*First Timothy III*

- 3 "Not given to wine, no striker, not greedy of filthy  
lucre, but patient, not a brawler, not covetous."

The qualifications for a Bishop. It no more means that a bishop should not drink wine temperately than it does that he should not have money.

*First Timothy III*

- 8 "Likewise must the deacons be grave, not double  
tongued, not given to much wine, not greedy of filthy  
lucre."

The qualifications for deacons, showing that they were permitted to use wine temperately.

*First Timothy V*

- 23 "Drink no longer water, but use a little wine for  
thy stomach's sake and thine often infirmities."

This advice was given by Paul to Timothy for his personal guidance. The likelihood is that Timothy, seeing the great abuse of wine, was himself a total abstainer from wine, but an excessive user of water, and that Paul knowing these facts, saw that he needed wine and recommended it to him.

*Titus I*

- 7 "For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre."

See explanation under head of *First Timothy III*—3. m

*Titus II*

- 3 "The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things."

See explanation under *First Timothy III*—3.

*First Peter IV*

- 3 "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries."

Condemnation of lasciviousness, lusts, idolatry and excess of wine. It is well to note that certain things cannot be indulged in at all without sin, while the use of wine becomes sinful only through excess.

*Revelation VI*

- 6 "And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

This statement is preceded by the vision of the third seal in which appears a black horse and he that sat on him had a pair



of balances in his hand. The balances were to indicate equity and the price mentioned for wheat and barley indicated their abundance; the care for the oil and wine indicated that they were held in the same high esteem as were wheat and barley.

*Revelation XIV*

- 8 "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

*Revelation XIV*

- 10 "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation and he shall be tortured with fire and brimstone in the presence of the holy angels and in the presence of the lamb."

*Revelation XVI*

- 19 "And the great city was divided into three parts and the cities of the nation fell; and the great Babylon came in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath."

*Revelation XVII*

- 2 "With whom the kings of the earth have committed fornication and the inhabitants of the earth have been made drunk with the wine of her fornication."

*Revelation XVIII*

- 3        "For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies."

In the above verses wine was used figuratively, indicating the depravity into which Babylon had fallen through her excesses.

*Revelation XVIII*

- 13       "And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men."

After the fall of Babylon it was stated that the merchants of the earth should weep and mourn because they could not longer buy her merchandise.



REFLECTIONS.

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I listened for a number of years to the preaching of Dr. Stuart Robinson, one of the greatest divines of the past century. Dr. Robinson was thoroughly orthodox in all his views, a profound scholar and logician; he saw no inconsistencies in any of the Bible statements. He often expressed his conviction that when certain passages bearing on the same subject, which at first glance might seem to be inconsistent one with the other, were understood, they "dove-tailed" into each other with perfect accuracy.

When one studies the passages from the Bible that have been before quoted it can be seen that they "dove-tail" into each other in favor of temperance, but to construe any of them as favorable to enforced abstinence from wine, is to imagine inconsistencies that could not exist if the Bible is the inspired Word of God.

With this view of the case, it would be impossible for me to be a "prohibitionist" without doubting the integrity of the Scriptures, hence the importance to my mind of exposing the fallacy of "prohibition," when it is claimed that "prohibition" is based on Bible principles.

The false doctrine of "prohibition" has created a conventional religion to such an extent that some of the societies calling themselves "Churches" through their own conceit, vanity and disregard for God's Word, exclude from membership in their organizations any man who manufactures or sells an intoxicant and in their bylaws claim to exclude anyone who drinks any intoxicant

as a beverage. The ban with reference to the user is a dead letter but with reference to the producer and dealer, is generally enforced. If such societies offer any advantages as a road to salvation and if they would exclude from that road any that God would not exclude, they certainly become a barrier to the salvation of some souls and are, therefore, guilty of a greater sin in the sight of God than if they robbed men of temporal life. This condition fortunately does not apply in all of the churches but it does apply in so many in America that many men who would lose their self-respect by declining to go into or get out of a business because of such false conventionality, hesitate even to enter many churches for fear they may be slandered and maligned from the pulpit when they could not answer the false charges made against them without violating the civil law protecting the pulpit.

These facts cannot be hidden, and the result is that many men having no interest in the class excluded from Church membership except the interest they feel in the general welfare, show their protest against such folly by non-attendance at church services. While church membership is growing it is very questionable whether spirituality is growing with the membership, and while the preacher's influence is probably growing, it is likely it is growing more as a political factor than as a spiritual one. The preacher-politician has the advantage over any other politician because of the high calling he is supposed to have received and because of the sometimes superstitious reverence given to him by those weak in intelligence or moral courage. Preachers who take advantage of this condition are unworthy of the ministry, but fortunately they are not as numerous as the noise they make might indicate.

I am often reminded of the experience of the Prophet Elijah,

when he said all of the children of Israel had forsaken their covenant with God except himself, and requested that he might die, but God told him there were seven thousand in Israel who had not bowed to Baal. I believe there are many times seven thousand preachers in America who have not forsaken God for conventional morality and yet comparatively few in this generation have had the moral courage to denounce openly an evil that is sapping, in the minds of the people, that reverence for God's Word which as His courageous and true servants they must possess. The seven thousand who had not bowed the knee to Baal must have been negative in their characters or Elijah would have known some of them. Many pastors could not advocate Bible temperance in America to-day without being ostracized by their fellow preachers, and likely losing their pastorates.

To produce the absolute destruction of all intoxicants and to prevent the production of another drop at the cost of faith in the Bible would be to pay a high price for the establishment of "religious" thralldom.

I have before me letters from an elder in the Methodist Church, in which he states that within recent months he has studied temperance from the Biblical standpoint and has become convinced that nothing in the Old Testament nor in the New Testament shows prohibition of wine and strong drink taught, and that he had prepared to lecture on this subject but that he realized that if he were to lecture in favor of temperance as he believes the Bible teaches, it is likely that his church would censure him.

As a concrete illustration of what the preacher has to fear when he teaches what he believes the Bible teaches with reference to temperance, I quote from a letter from Anniston, Ala., under date of March 10, 1910, published in the Montgomery Advertiser:

"There were suggestions of the late 'unpleasantness'

in Anniston Thursday morning, when Rev. P. P. Starness made announcement that he had withdrawn from the Methodist Episcopal Church, South, on the ground that his church members had ostracised him for fighting the prohibition constitution amendment.

"Mr. Starness addresses his letter of withdrawal from the Methodist Church to Rev. J. M. Springfield, pastor of the Oxanna Church, stating that he feels impelled to withdraw on the ground that he had not obeyed the commands of Bishop Morrison for all members of the Methodist clergy to support the amendment.

"He says that he has been a member of the church for fifty-seven years, and a minister of the Gospel for forty years."

I believe that there are many preachers who would love to teach temperance as it is taught in the Bible but who hesitate to jeopardize their pastorates. This is a horrible condition but it is one of the results of the failure on the part of the ministry to stamp out such false teaching in its incipency until now it is so domineering that it would allow no man's conscience to come between it and its purposes.

The duty of ecclesiastical bodies and ecclesiastics as such is to combat sin. The regulation of society belongs to the State. The nearer the individual can attain to perfection, the nearer we attain to perfect government, but as no man, since the fall of Adam can possibly be perfect, there is the necessity for the State to regulate the duties and responsibilities of each individual towards his fellowmen. No man has the right to abuse himself or his neighbors but with these limitations, any effort at restraining the individual from the exercise of his natural desires or inherent rights is an act of supererogation on the part of the gov-

ernment. It is this effort at supererogation in behalf of "prohibition" that makes the movement supremely dangerous to both civil and religious liberty. Ecclesiastical bodies and ecclesiastics as such, have no right to teach for or against any doctrine except insofar as it involves sin, so that if the manufacture, sale or use of an alcoholic beverage is not sinful in itself, the discussion of it by ecclesiastics in their capacity as such is no more relevant to their calling than would be the discussion by them as ecclesiastics as to the wisdom of America, living under a republican form of government, undertaking to force all the governments of the world to adopt this same form of government. To establish the fact that the manufacture, sale or use of an alcoholic beverage is in itself a sin would require the absolute repudiation of the Bible. In accepting the Bible as the inspired Word of God, man renounces any right to amend or repeal it as there is no provision in it for either amendment or repeal. The Bible is supposed to be the constitution of each ecclesiastic when he takes his ordination vow and *as an ecclesiastic* he has no right to utter a single syllable upon any subject, except as the Lord puts words in his mouth through that constitution. His creed is an authoritative testimony of God and not a speculation, and what he proclaims should be with the "infallible certitude of a faith and not with the hesitating assent of an opinion."

Ecclesiastics have no right whatever to advocate the doctrine of "prohibition" as being in accord with the Word of God. It is not only the privilege but the duty of the ecclesiastics to teach temperance, which is always a virtue, as it is taught in the Bible, not only with reference to the use of an alcoholic beverage, but to the use of anything else.

One of the many errors of "prohibitionists" is, that having



seen the danger and sin from the excessive use of an intoxicating beverage, they have concluded that the only remedy for this abuse is the destruction of the beverage itself, and to further their pre-conceived ideas, they undertake to pervert, distort and repudiate God's Word to suit their false doctrine. That much evil results from the excessive use of an alcoholic beverage no sane man would undertake to deny, but to assume that there is more evil than good in the use of such a beverage, is an assumption that man is wiser than God. God did not in His infinite wisdom devolve on man the responsibility of determining whether there was more good than evil, or evil than good, in anything He has given man, but He did devolve on man the responsibility of not abusing any of His gifts.

According to the doctrine of "prohibition" it would be necessary from time to time in carrying out its theory, to submit to a referendum vote of the people whether they would not be better off by denying the individual the right to determine for himself whether he might or might not eat pie, or onions, or meat, or anything else that a majority of his neighbors might or might not think it unwise for him to enjoy. The logic of the whole principle of "prohibition" leads to tyranny in government, both ecclesiastical and civil.

Our civil government guarantees to individuals the right to life, liberty and the pursuit of happiness. "Prohibitionists" certainly would deny to a vast multitude of our citizens the right to liberty and the pursuit of happiness and probably if successful thus far would become so infatuated with fanaticism and power that they would deny the right to life to those who did not adopt their theory.

Religious fanaticism has probably been the cause of more wars than all other causes combined, and yet a man that would

say religion is a failure should be regarded as a fool. Fanaticism in its excesses and intemperance is of use only in showing the value of true religion, and on the same principle, the abuse of an alcoholic beverage indicates the good there is in it, when it is used as God intended it should be. The great evil resulting from the abuse of an alcoholic beverage is perfectly apparent, yet this by no means proves that the benefits from it may not exceed the abuses from it.

Apologizing for a personal allusion, I will say that I have never been under the influence of an alcoholic beverage, and yet so far as I can determine from a human standpoint, the fact that I am now living is more due to the temperate use of an alcoholic beverage than any other physical cause. It is not customary for the many who are benefited by the temperate use of alcohol to herald it to the world, but the man that does abuse it cannot hide his abuse of it from the world.

Conventional "prohibition" ecclesiastics seem to find it in keeping with their taste and their ability to add an Eleventh Commandment to the Decalogue, "Thou shalt not make or sell an alcoholic beverage" and teach that violation of this is the greatest and practically the only sin, and ignore in their condemnation the great sins set forth in the Decalogue. This is a positive reflection on the wisdom of God for His failure to incorporate such a "prohibition" in the Ten Commandments. It is human nature to "compound sins we are inclined to by damning those (sometimes assumed) we have no mind to," but God is not mocked nor will His word ever fall to the ground.

It is doubtful if there has ever been a more severe reflection on the intelligence of the world and a more emphatic indication of its gullibility than has been practiced by the "prohibitionists" when they have undertaken to sail under two flags, "Prohibition"

and "Temperance," claiming that "prohibition" and "temperance" have the same meaning. The historic meaning of temperance is "conservatism and moderation," neither of which can be practiced negatively as both require action of mind or body. "Prohibition" denies these rights. For instance, good ethics demands temperance in speech. In order to attain this under "Prohibition" the tongue would have to be paralyzed since as long as man is sinful he will not practice temperance in speech. "The tongue can no man tame. It is an unruly evil, full of deadly poison; therewith bless we God, even the Father, and therewith curse we men made after the similitude of God." *James III—8, 9*. Gluttony is a sin and in order to avoid the sin of gluttony, according to "prohibition" man should not eat.

The Bible commands us to be temperate in all things. If "prohibition" and "temperance" are synonyms, then we should abstain from all things. In short, the gall of the "prohibitionists" in claiming that they represent temperance is so absurd that the fact that they have deceived so many people can only be accounted for on the theory that "prohibition" is fanaticism and that fanaticism is, as has been stated by an eminent philosopher, "a malady of the mind more contagious through personal contact than small-pox." The absolute correctness of this definition can be readily realized when one has knowledge of, and takes into consideration the history of the "prohibition waves" in America.

Many honest legislators have been elected, committed against "prohibition" before their election and in their own minds thoroughly opposed to it, and yet have been inoculated with this disease, and while under its influence have been controlled as mere puppets by the "prohibition" leaders. Men and women in their fanatical zeal infest legislative halls and often intimidate the rep-

representatives of the people into doing in one day, what they know to be an error and what they regret all the rest of their lives. This fanaticism does not stop with men and women, but carries with it, for effect, young children, so that often schools sustained at the expense of those who see the folly of "prohibition" are dismissed for the children to parade the streets for an object which it would be impossible for them to understand; but this is not all—the sacredness of the Church is violated through this fanaticism as is also the sacredness of the home.

As an illustration of what this folly sometimes leads to, I mention one occurrence. A gentleman, having been absent from his home, returned just in time to see a "Prohibition" procession, or more properly speaking—mob, passing through the streets of his home town. In this procession was his own small son, clad in rags for the occasion and bearing the banner, "MY FATHER IS A DRUNKARD." This was a case where fanaticism caused a child innocently to defame his own father in the most public way.

If the reader would apply this case to himself it would give him some conception of the outrages sometimes perpetrated in the name of Christianity.

This sort of fanaticism, when practiced in the name of religion, is on the principle that "it is not our duty *now* to burn heretics but we will make the laws and Caesar will do the rest."

It would be interesting to know what percentage of those who preach and vote for "prohibition" never use an alcoholic beverage in any way. If it is a sin to produce an article it must be a sin to use it.

Prof. Bryce (now British Ambassador to the United States) in his "American Commonwealth" considers as the most conspic-

uous and distinctive feature of our governmental systems the separation of State and Church. He says:

"In examining the National Government and the State Governments we have never once had occasion to advert to any ecclesiastical body or question, because with such matters government has in the United States absolutely nothing to do."

Then he goes on to show that of all the differences between the old world and the new world this is perhaps the most salient. For half the wars of Europe, half the internal troubles that have vexed the European States from the controversies in the Roman empire of the 15th century down to the controversies in the German empire of the 19th century have arisen from theological differences or from the rival claims of Church and State.

Prof. Bryce must view with regret and alarm that this "chapter of debate and strife" has been reopened by the "prohibitionists," threatening to extend the dominion of the church by invoking the aid of arbitrary and intolerant statutes, in violation of the constitutional guaranty of life, liberty and the pursuit of happiness which is not limited by the temporary caprice of a fanatical hysteria and can be limited only by the absolute necessities of the people.

While recognizing to its fullest extent the importance of cultivating Christian virtues and regarding religion as rich and splendid in profoundly influencing life and conduct, we must not close our eyes to the disastrous results of mixing religion with State policy. Let us maintain inviolate and sacred that grand principle established by the framers of our government—the separation of Church and State. Christ proclaimed the absolute separation of

Church and State: "My Kingdom is not of this world," was the keynote of His proclamation of a separation of religion and politics, of the spiritual power from the temporal.

There is no feature of our national progress which is a more solid ground for congratulation; which is more peculiarly American or which is more truly a fruit of our institutions than the change from a nominal connection between the church and State in 1776 to the inhibitions against it which are a part of the fundamental laws of the federal government and of the several States.

The first amendment to the Constitution was not the result of any indifference to religion, but to a dread by the people of the influence of ecclesiastical powers in matters of government. This provision was designed to cut off every pretense of an alliance between the church and State. The non-interference of the church in government is a republican dogma. It opposes the union of church and State as an illogical and dangerous one.

Heaven forbid that we can be condemned to live under a rule of a politico-clericism, which, if it have its bent and sway, would revive the tyrannical systems of the Middle Ages. Religious thought and observance embody a circle of duties too pure for the touch of politics. The preachers should not compromise at the shrine of political partisanship their sacred offices to which they are consecrated, but confine themselves to the arduous and noble task which is laid upon them.

Politically futile and sad are the efforts of these men when they go astray from the pulpit to the forum. Clergymen living, as a rule, in too much ignorance of the world, anchorites of the study, too frequently establish a purely subjective and quite morbid and impracticable ideal. Instead of relying upon State co-operation, let them trust in the divine persuasive power of spir-

itual influence, which is certainly the most wholesome and potential power.

Human nature cannot be remade by Statute and the State cannot hope to do effectively the work of the church. There is a sharp distinction which lies between faulty man and immutable truth, between love of expediency and fealty to principle, between the power of physical force and the weight of noble example.

The church should stand or fall by the soundness of its doctrines, it should not depend upon statutory crutches for support. Under the civil law there should be neither privilege, penalty, nor disability for form of faith or want of faith. State authority in religious matters may compel subservient hypocrisy; it can never insure active faith and genuine Christianity.

Truth is the expression of the Divine mind and however little our feeble vision may be able to discern the means by which God will provide for its preservation, we may leave the matter in His hands, and we may be quite sure that a firm and courageous application of every principle of justice and right is the best method we can adopt for the preservation and influence of correct and praiseworthy conduct.

I believe there are many honest, though uninvestigating Christian men and women associated with and supporting the "Prohibition" party. They see the great evil of intemperance, but by failing to investigate they do not see that the proposed remedy is worse than the evil. They fail to see that good and evil lie side by side, and that it rests with the individual to honor God by choosing the good or to dishonor Him by choosing the evil.

There is an evil and a good side to every man, neither of which can ever be entirely eliminated, but either can be dwarfed by a vigorous cultivation of the other. The soil that by man's cultivation produces the most abundant crops of food for man and

beast, is capable of producing the most abundant crop of obnoxious weeds.

The principle of "prohibition" ignores God's plan in creating man, which has been more satisfactorily expressed by the Poet Milton, in his "Paradise Lost" than I could possibly express it.

"I made him just and right, sufficient to have stood, though free to fall.

Freely, they stood who stood, and fell who fell—

Such I created all the ethereal powers and spirits,

Both them who stood, and them who failed.

Not free, what proof could they have given sincere of true allegiance, constant faith or love

Where only what they needs must do appears, not what they would—

What praise could they receive?

What pleasure I from such obedience paid?"

"Prohibition" is at variance with the principle of free agency, without which there can be no morality, as it is also with God's plan of creating man in the midst of temptation, without which there could be no virtue and no building up of character. "Prohibition" is an effort to relieve the individual from the responsibility of yielding to temptation by casting the responsibility on the State. The individual is the true unit for government and if it were possible for the State to remove from the individual such responsibility, individuals would become mere automatons, and the State would not be better than the individual composing it.

One of the theories of the "prohibitionists" is that there are two kinds of wine mentioned in the Bible, one unfermented and non-intoxicating, which is always referred to when wine is commended, the other fermented and intoxicating and always referred to when the danger of excessive use is mentioned. This theory is



really so puerile that I confess to a sense of humiliation when there seems any necessity for discussing it. There never has been and never can be wine without fermentation and to be compelled to resort to the two wine theory shows great poverty of argument for the propounders of it, but such persons would argue, if they thought it would make converts to their theory, that there were two kinds of fire, one innocent and harmless and the other dangerous and destructive.

Not all of those who support "prohibition" are suffering from a mental malady beyond the reach of reason, and for the benefit of such exceptions, I quote from a correspondent in the illustrated Christian Weekly, issued January 15, 1876, by the American Tract Society:

"How often do we see the unfounded assertion that a non-fermented wine is in common use in Bible lands. The following statement signed by missionaries and others long resident in Syria should, I think, set the question at rest forever:

"We, the undersigned missionaries and residents in Syria, having been repeatedly requested to make a distinct statement on the subject, hereby declare that, during the whole time of our residence and traveling in Syria and the Holy Lands, we have never seen nor heard of an unfermented wine; nor have we found among Jews, Christians or Mohammedans, any tradition of such a wine having ever existed in the country.'"

REV. S. H. CALHOUN.  
REV. JAMES ROBERTSON.  
REV. JOHN WORTABET.  
MICHAEL MESHAKA.  
R. W. BRIGSTOCKE.

REV. WM. THOMPSON.  
C. V. A. VAN DYCKE.  
REV. H. JESSUP.  
JAMES BLACK.  
REV. JOHN CRAWFORD.  
REV. WILLIAM WRIGHT.

There are not two kinds of wine, one intoxicating and the other non-intoxicating but there are two uses for the one wine, a temperate and an intemperate use. The temperate use contributes to pleasure, strength and the glory of God; the intemperate use to the contrary. To decline to use temperately anything that God has given us and has pronounced a blessing, claiming that such use is offensive to one's conscience, is a positive evidence of ingratitude to God, yet God, through His infinite grace permits us to exercise our own pleasure in the use or non-use of His blessings. The vegetarian has a perfect right to abstain from the use of meat but if he assumes moral superiority over his meat-eating brother because of such abstinence, he is a hypocrite, and if he claims that the non-use of meat is a matter of conscience he sets his conscience above the Word of God, which is blasphemy. If the vegetarian forces his meat-eating brother to abstain from the use of meat he is a tyrant. No man has any right to abuse himself in the use of drinks or anything, or to abuse his neighbor, but with these limitations one man has as much right to force his neighbor to eat or to drink contrary to his desire as his neighbor has to force him not to eat or drink, contrary to his desire. To argue that the drinking of wine is in itself a sin is to argue that the Bible is a great mistake.

The only satisfactory solution of the liquor problem to my mind is true temperance, such as is taught in the Bible. For what I believe real temperance is, I quote from Milton's "Areopagitica." The subject under discussion was the liberty of the press but the reason applies with equal force to the liberty of man to determine for himself what he shall eat, drink or wear:

"How great a virtue is temperance! How much of moment throughout one's entire life! Yet God commits

the management of so great a trust wholly to the care of every grown man. There were but little work left for preaching if law and compulsion should encroach upon those things which heretofore were governed only by exhortation. It was from within the rind of one apple tasted that the knowledge of good and evil, as two twins cleaving together, leaped forth into the world; and perhaps this is the doom that Adam fell into of knowing good from evil—that is to say, of knowing good by evil. He that can apprehend and consider vice, with all her baits, and seeming pleasures, and yet abstain, and yet distinguish, and yet prefer that which is truly better, he is the true, warfaring Christian. I can not praise a fugitive and cloistered virtue, unexercised, that never seeks her adversary, but slinks away from the contest. Many there be who complain of Divine Providence for suffering Adam to transgress. Foolish tongues! When God gave him reason He gave him freedom to choose, for reason is but choosing. We ourselves esteem not that obedience, or love, or gift which is of force. God, therefore, left him free; set before him a provoking object, ever almost in his eyes. It was for him to act aright. Herein consisted his merit, herein the right of his reward, the praise of his abstinence. They are not skillful considerers of human things who think to remove sin by removing the matter of sin; for though some part of it may for a time be withdrawn from some persons, it can not from all. And supposing we could expel sin by these means? Look how much we thus expel of sin, so much we expel of virtue, for the matter of both of them is the same. Remove that and ye remove both alike. This justifies the high Providence of God, who, though He com-

mands us temperance, yet pours out before us, even to profuseness, all desirable things, and gives us minds that can wander beyond all limit and satiety. Why, then, should we affect a rigor contrary to the manner of God and of nature, by abridging or scanting those means which are for the trial of virtue and the exercise of truth? And were I the chooser, a dram of well-doing should be preferred before many times as much forcible hindrance of evil-doing, for God surely esteems the growth and completing of one virtuous person more than the restraint of ten vicious."

Could a clearer conception of the fundamental error of "prohibition" have been pictured than has been shown here?

The State of Maine has had "prohibitory" law for about 60 years. "Prohibition" has been preached from many of the Protestant pulpits and doubtless a large majority of the Protestant preachers favor it. The United States Census Bulletin No. 103, (the latest) under the heading of "Religious Bodies" reveals some interesting facts with reference to the State of Maine as far as church membership is concerned. Page 40 of this Bulletin shows that the percentage of membership in all churches of the United States was in 1890, 32.7, in 1906, 39.1; that in the North Atlantic Division, composed of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, and Pennsylvania, it was in 1890, 35.5 and in 1906, it was 44.1. The percentage of church membership in the State of Maine was in 1890, 24.2, and in 1906, was 29.8. The percentage of increase in church membership in the North Atlantic Division from 1890 to 1906 was 8.6, in the State of Maine, 5.6. There were but five States in the Union showing a lower percentage of church membership in 1906 than Maine, one of these

being Kansas, another, "prohibition" State, and another Oklahoma, with a large Indian population and now a "prohibition" State, the others being West Virginia, Wyoming and Oregon.

Bulletin No. 96 (the latest) on Marriage and Divorce, page 42, shows that the average number of divorces in the United States in 1900 per 100,000 married population was 200; in the North Atlantic Division the average for that population was 100. The average number of divorces in the State of Maine per 100,000 married population was 282, being 182 per cent. larger than the average in the North Atlantic Division and 82 per cent. greater than the average for the United States.

These statistics suggest the question as to whether "prohibition" increases either morality or church membership.

It is sometimes suggested that drunkenness did not prevail to any great extent in the time of Christ or preceding that era, but if secular history were entirely ignored the frequent references to drunkenness and the sins through the excessive use of intoxicants must show that if our knowledge were limited to the Bible this position would be untenable. It is also sometimes argued that in Bible times there was no such thing known as distilled spirits. This may or may not be true but it is certain that it was the alcohol in the wine that intoxicated as it is the alcohol in distilled spirits that intoxicates. Distilled spirits as now commonly diluted with water when used has little if any more alcoholic strength than good wine, and in any event it is merely a matter of taste, and therefore of degree, as to how one imbibes either. Some persons declare that if Christ had foreseen the conditions that prevail in this generation He would not have performed the miracle at Cana, nor would He have used wine as He himself says He did. Such

persons may not realize the logic of their statements, but if I made them I would consider myself a blasphemer.

In discussing the "prohibition" theory with a Doctor of Divinity, I made this statement as to my position: "The example of Christ is to be literally followed by us under all circumstances when possible." He answered: "For us to follow Christ's example, regardless of the difference between His condition and circumstances and ours, would often lead us into folly and into sin." Not having had the advantage of a theological education I may not be able to solve the depths of such expression by a theologian, but it seems to me that if he intended to convey the idea that I meant that it was possible to follow the example of Christ as God he was not only begging the question but was attributing folly to me, or if he meant that it was not well for every human being to follow the example that Christ set as a perfect human being, he was teaching that which is contrary to what in my younger days was considered orthodox.

I believe that the teaching of "prohibition" is rapidly leading to conventional morality rather than Bible morality at the cost of faith in God's Word as the only infallible rule for faith and practice.

It is often remarked that ecclesiastics who teach that there is no sin in the temperate use of an alcoholic beverage are "liberal." Such teachers are to be commended for their moral courage in teaching under the existing state of conventional religion what they find the Bible teaches, but it is an indirect reflection on ecclesiastics as a class that any of them should be specially commended for courage in teaching that which it is the duty of all to teach.

The whole Bible is as liberal in the principles laid down in it as it is well for man that it should be, and speaking as a sinful man, I do not hesitate to say that I have never discovered a pro-

hibition in the Bible the observance of which does not conduce to man's happiness. On the other hand, there is no liberty granted in the Bible that does not conduce to the same end provided that it is enjoyed just as it is authorized in the Bible.

It is just as much reflection on God to criticise Him for the liberty He has granted man as to criticise Him for the restraints He has commanded.

"Prohibition" not only questions the wisdom of God in His blessings to man, but expresses positive ingratitude by teaching that man cannot enjoy God's blessings without detriment to himself.

It is not my desire to discuss "prohibition" from the economic standpoint and I shall now do so only because of the moral side involved. For one individual to destroy or take from another by force or otherwise wrongfully anything acquired under the sanction of law, is robbery; for a number of individuals to combine for such purposes is a dishonest conspiracy. If such offenders against morality set up the claim that the law protects them in their immoral conduct they are assuming that their government is as dishonest as themselves. No honest man can satisfy his conscience in doing that which he knows to be wrong, even though the civil law does not prohibit it. To use the State as a subterfuge to do that which is dishonest in itself is cowardice, but for the State to destroy property acquired under the law without the consent of the owners and without compensation is tyranny. If the principle is established that the State can do this with reference to one class of property, acting by the authority of a mere majority of voters, it can do it with reference to any other class, whenever the majority should have been so inflamed through agitation or self-interest as to demand it.

A sect, the distinctive tenet of which is that it is a sin to eat

hog-meat, would have a infinitely better Bible basis for a demand for hog-meat "prohibition" than have the liquor "prohibitionists," who claim it is a sin to drink wine. The hog-meat "prohibitionists" could claim the Mosaic law as authority, and the only authority in the Bible for controverting such claim would be Peter's vision, Acts X. The hog-meat "prohibitionists" would be no more unreasonable than the liquor "prohibitionists" and yet the howl against such fanaticism would be heard from liquor "prohibitionists," swine raisers and swine eaters from the Atlantic to the Pacific and from Lake Superior to the Gulf of Mexico.

The "prohibitionists" are urging the State to do that by which they are seeking to bring in a Trojan horse more dangerous to civil and religious liberty than the one which was instrumental in the capture of Troy.

To allow such people to teach such doctrines in any house of God is worse than to allow the "money changers" to use God's house for their place of business, but this desecration is frequent, and now the wail goes up because of the rare attendance on religious services by a great multitude of intelligent men. By no means all the churches or all the preachers are guilty of the errors of "prohibition", but the number that are is so great that a vast multitude of people are unfortunately prejudiced against all churches by reason of such condition.

I am grateful for the fact that my confidence in God and the Bible through early training and study, and, I believe, through the Grace of God, is such that I make the proper distinction between the false and true prophets and do not permit myself to reflect on true religion or the true prophets because of the conventional "religion" set up by the false prophets.

I believe it is an axiomatic proposition that everything we



use is subject to misuse. The more thoroughly this principle is recognized and applied the more thoroughly do we become conservative or temperate in the exercise of all our privileges.

Many of the most intelligent men engaged in the business with which I am connected have recognized that certain abuses have grown into the business, and strictly speaking, the prevention of these abuses devolves on society though society's selection of representatives to make, and officers to enforce laws. We had hoped that society would demand the enactment of laws just to itself and just to those engaged in the liquor business and to have these laws rigidly enforced. We did not feel called on to take a more active part in this movement than that which good citizenship demands of each individual, though we did express frequently through our representative bodies the desire to contribute all we could towards the promotion of true temperance in the use of our products. We hoped that calling the attention of the public to what we thought most desirable would result in a public movement towards reducing any abuses that might prevail in our business, as it is the duty of the public to reduce the abuses that prevail in every business.

Having waited in vain for such a movement to be started outside of our branch of industry, less than three years ago, ten gentlemen met and formed the nucleus of an organization, the purpose of which should be to offer to the people what they conceived to be a rational solution of the liquor problem. It was my pleasure to be one of the ten who attended this meeting which resulted in the formation of the National Model License League.

Model license law, which is intended for all of the States, is necessarily general in its terms and is intended to provide for the absolute enforcement of the regulations adopted by the people in various localities for the control of the liquor business and to insure obedience to laws such as those against the sale of liquors to minors drunken men and inebriates, and to guarantee observance of laws fixing the hours and days wherein the sale of liquors may be forbidden.

The four principle clauses of model license law are as follows :

Continuous license.

Limitation of number of licenses.

Moderate license fee.

Mandatory suspension and cancellation for misconduct.

The object of continuous licenses—licenses that are renewable from time to time so long as the law is complied with and the people permit the sale of liquor—is to take the liquor question out of politics by making the retailer independent of political licensing boards.

When liquor men go into politics they do so to protect or promote their business interests. If they have nothing to gain by going into politics they will not participate except as a good citizen's duty requires.

The limitation of licenses is desirable because it will make licenses more valuable and because it will prevent the evils of undue competition. I believe that the proper number of retailers for the average American city is one for each 500 inhabitants. Licenses should be transferable and inheritable as part of an estate. They would be so valuable that the holders would take no chances on losing them through violation of the law.

The license fee should be moderate. High license is unfair because it deprives the holder of the reasonable profit on money, time and labor that he is entitled to on his investment. Also it should be avoided because of its tendency to compel the handling of inferior wares.

Mandatory penalties are advocated because they would take from the courts the power to grant favors. The law should be so drawn as to leave to the judge no choice but to enter judgment in accordance with the verdict. For a first conviction by jury, of the holder for violation of law the license should be suspended for thirty days and the second conviction should result in the permanent cancellation of the license. Considering the great value that license would have and the inability of the courts to

lessen the penalties it is evident that violations of the law would be exceedingly few.

The model license plan is to permit all licenses in force at the time of the passage of model license law to remain in force, subject to forfeiture for violation of law, and in no case to permit the issuance of a new license until the population has so increased as to exceed the proportion of 500 persons to each license, or such other proportion as may be fixed by law.

This, to my mind, is the only legislative solution of the liquor problem offered to a nation that despite its large "prohibition" vote consumes over twenty-two gallons of distilled and fermented liquors per capita each year.

If the business were evil in itself then there could not possibly be any satisfactory solution, but that it is not evil in itself is attested by the Word of God and by the history of all civilization, and by man's reason. Notwithstanding these facts in this country there is a prejudice against the business in the minds of many to such an extent that reason and justice are frequently overlooked in framing laws regulating the conduct of the business. Where laws are unjust they are difficult of enforcement, and it is the history of legislation in the United States that unjust laws have been applied to the liquor business.

The first necessity for the elimination of the abuses connected with the liquor trade is that liquor dealers should be treated justly, and that they should have the same character of protection under the law that all other citizens have.

In considering the liquor problem the fact that normal men are gregarious in their natures should not be overlooked; also that history shows that normal men desire an intoxicant; that only a small percentage of them use intoxicants to excess; and that normal men revolt at being denied a privilege which they believe to be inherent, namely, that of using an alcoholic beverage without abusing it.

The tendency to overlook the inherent rights of men who can only afford to buy in small quantities while some of their neigh-

bors can afford to buy in large quantities is liable to breed a spirit of unrest among the less favored portions of any community or country and this may become very disastrous.

If "prohibition" is favored on religious grounds, an appeal to the State to enforce what "prohibitionists" favor is an acknowledgement of lack of faith in the power of religion to advance the cause of temperance as it is taught in the Bible. If the regulation by the State of a business that has existed certainly from the time of Noah seems an impossibility to some persons then they admit that the State is thoroughly impotent when they assume that it cannot regulate a business but must attempt to destroy it. In other words, "prohibitionists" plead the failure of religion to accomplish reforms and at the same time plead the inability of the State to control the liquor business.

The "prohibitionists" have arrogated to themselves the title of "The Church in Action against the Saloon."

The work of the church is to combat sin by appeal to the spiritual in man; the work of the State is to combat crime by the use of force. Such churches as authorize the use of their names by the "prohibitionists" admit their incompetence to put into effect through moral suasion the tenets and creeds of such churches.

The inevitable tendency in such case must be toward the union of the church and State and reliance on Cæsar rather than on God and it must be borne in mind that this destruction of civil and religious liberty is advocated in behalf of an attempt to make a civil crime out of that which is not even a sin in the sight of God.

If it should be established that the church has the right to call on the State to enforce the dogma of "prohibition" then the State would have the right to enforce any other church dogma, and logically, it would have the right to force citizens to affiliate with such church or churches as might be strong enough to prevail in this country.

Naturally strife among the churches would develop and precipitate a religious war, the most merciless form of warfare

known to man. The history of the world shows the soundness of this line of thought.

In 1908 the Rev. Dr. A. W. Pitzer, Pastor Emeritus of the Southern Presbyterian Church, Washington, D. C., wrote an article in which he took the position that "prohibition" was contrary to the Bible.

To illustrate how the "prohibitionists" are discrediting the Bible I quote from an editorial that appeared July 18, 1908, in the American Issue, the official organ of the Anti-Saloon League of America, "answering" Dr. Pitzer's article:

"If the American people could be convinced that the Bible was a legitimate campaign document for the villains of the liquor traffic, as this old man attempts to make it, the people would make as short work of the Bible as they will of the saloon.

"We have a progressive interpretation, a progressive conception of God, and a progressive religion. This man's method of interpreting the Bible would sanction as a rule for today, all the alleged commands or permissions of Jehovah to ancient Israel; it would endorse and commit the Christian church to all the unprintable propositions of the ancient Hebrew writings. It would nullify the only conception of the Scriptures which adapts them to be a text book of morals and a guide for Christian faith and practice.

"Henry Demorest Lloyd speaks truly in the closing paragraph of his book, entitled 'Man the Social Creator,' when he says:

"'No man can be truly religious who believes in the God of yesterday or rests in the God of today. There is no salvation save in the God of tomorrow.'

"The Rev. Mr. Pitzer is resting in the alleged Hebrew God of an unknown number of thousands of years ago.

"Practically the whole church has got far beyond this mode of scriptural interpretation and thought. It belongs to the Silurian age of fossiliferous theology."

Let the "Prohibitionists" cease trifling with and perverting the Word of God and cease denouncing as a curse that which God has pronounced a blessing.

## ADDENDA.

From several sources has come the comment that in my compilation of Bible verses containing the words "wine" and "strong drink" I have not included Colossians II--21, "Touch not, taste not, handle not." It was not included for the reason that it does not contain the words "wine" or "strong drink"; does not refer to the use of alcoholic beverages and is in fact part of the condemnation of those who advocate man-made commandments as to moral conduct.

An adverse criticism, based on my failure to include this verse in the list, appeared in one of the leading papers in Massachusetts and it caused a prominent minister of Sioux City, Iowa, to write the following letter to the editor:

Editor \_\_\_\_\_

Dear Sir:—

"My attention has been called to an article in the September 13th issue of your paper, in criticism of Mr. Geo. G. Brown's little book on prohibition and the Bible.

"In your article you call attention to Colossians II.21 and criticise Mr. Brown for omitting it from his scripture quotations. Will you pardon me for recommending that you take down your Bible and read the second chapter of Collossians with some care. It is tolerably clear in the authorized version, and is made still clearer in the revised version, and is perfectly clear in the original Greek text, that Paul quoted the saying, 'Touch not; taste not; handle not,' for the express purpose of condemning it. You will find that the sense of the passage is clearly this, 'If ye died with Christ from the rudiments of the world why do you subject yourselves to such ordinances as, 'Touch not; taste not; handle not'? Then he goes on immediately to say that such principles 'have indeed a show of wisdom, but are not of any value against the indulgence of the flesh.' Then if you go back and read the 16th verse, you will find Paul saying, 'Let no man judge you therefore in meat or in drink.'

No man who is able to read intelligently the saying of Jesus and the epistles of Paul, can fail to know that both these men stood with all their power for that kind of character which is able to use freely the liberty of the gospel. Paul threw his whole soul into the battle against that form of righteousness which he calls the righteousness of the law, and in favor of that kind of righteousness which fits each man to live safely in the world which God has made, under the guidance of his own enlightened conscience, and disciplined will.

"The inevitable result of the prohibition idea is a deteriorating manhood. We have a finer, a higher, a more difficult task to do than that which the prohibitionist conceives. We have the business of making men."

Very sincerely yours,

(signed) WALLACE M. SHORT.

Pastor First Congregational Church.

Supplementing the views of the Rev. Mr. Short, I think it my duty to denounce as a contemptible act of dishonesty any misapplication of this passage, except in case of ignorance.









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